

ADAHOONILIGII

THE NAVAHO LANGUAGE MONTHLY

VOL. 5 NO. 12

WINDOW ROCK, ARIZONA

OCTOBER 1, 1950

DINÉ BINANT'A'Í BÉESH BAQH DAH NAAZ'ÁNÍ 'ÁLAH NÁÁNÁSDLÍJ'

Naabeehó binant'a'í béesh baqh dah naaz'ání ha'nínígíí 'áníid ndeeshíí bini t'a'ts'áadah-góo yootkáatgo Tségháhoodzánídi 'álah náásdlíj'. 'Álah 'ilíjgo 'ashdla'ajj 'i'í'q. 'Asdla'áa-dahígóo yootkáatgo táá'oosdee'. Díí k'ad t'áadoo nihee ndahahtiní yishíjgo biniinaa t'áadoo ch'il ndahasdlíjígíí dóo díghaai daa lá yit'éego dibé doo ts'ídá bich'j' ndahodiyoonaat da lá ha'níigo díí t'éiyá 'aghá nahalingo baa hwiinist'íj.



PROLIFIC PORKER—This little pig set some kind of a record, giving birth to 26 piglets on the farm of V. C. Morrow of Ranger-ville, Tex. Morrow, at left is helping to supervise the difficult feeding operation for the oversize litter.

Díí bisóodi kwii biyázhí yá sitínígíí naadiin hastáq yishchí jiní. 'Abe'-ígíí bi'oh neel'áqgo biniinaa hwiin daazl'ígíí t'a' nahj' háájii'niit t'a' 'ákóne' 'anáájii'niitgo baa naanish hwiithé.

Ha'a'ahdégé' Indians binant'a'í nillínii dó níyáá lá. Mr. Dillon S. Myer, wolyé. 'Éi t'áá nílí Diné kéedahat'ígíígo ha'asíidgo yitah tá-díyáá lá. 'Éi shíj' 'ákóq' bidááhgo 'álah da'i-líjgo díkwíigo shíj' 'álah 'ilíjgo yich'j' haadzíí lá. 'Éi 'ákódaadzaa dóo kodi Tségháhoodzání-di béesh baqh dah naaz'ání 'álah nílíjgo yich'j' hanáánáadzíí. Naakidi 'ákót'éego bee bá hoo'a'.

Béesh baqh dah naaz'ání t'áadoo le'é baa ndahódoot'íjii díkwíí shíj' naaltsoos biyaa níl-níl nt'éé. 'Éi t'a' bee lá da'azl'j'. Lahgo 'éi tókq'í bibéeso ha'nínígíí 'ashdladi neeznádiin-di míil bíighahgo ch'ideet'q. Díí béesoogíí diné nílí béeso sha'dooní danízínii bada'ií-níitgo bilíj' yee yik'i ndadooldzik díí ghaai ho-doo'niid. Jó nílí ch'il 'adaadingóo bilíj' t'oh da yá ndayíitniitgo bikiin dabidoohah. 'Índa nílí t'óó'góo ch'il dahólóqóo dibé 'adahi-

doogéet ha'nínígóo dibé t'a' kódeeshííit daní-zinii da t'a' bik'é dibé bá 'adahidoogéet. 'Ákó-daat'éégóo choidoo'j' biniyé ch'ideet'q.

Naghái díj' ts'áadahígíí wolyéego hahoo-dzooídoó béesh baqh dah si'ání Nelson Damon wolyé, 'éi naaltsoos t'a' haidiilaago béesh baqh dah naaz'ání yiyaa niiníitsooz. 'Éi díí k'ad nílí bee haz'ánii tódíthit binahaalyé nillínii nihi-ch'áq' ni'diit'áhígíí nihá k'éé'doolchxogt. Háálá 'éi k'ad doo ts'ídá bik'eh hólóqóo ho-deeshzhízh. 'Áko ndi biniinaa doo 'aniidlj' da nahalingo t'óo nichxó'igo bee nihaa na'al-deeh díí Indians niidlinii. 'Aadóo kojí t'áá nanit'inee tó baa ndahaniihii doo daotiih 'adaadzaagóo 'ájí daashíj' néeláq' bik'é béeso baa dahii'níit dóo t'áá biláahj' baa yádaha-sinii daashíj' néeláq' kohgo nihit yanáa'a t'áá 'éi biniinaa, jó níigo yee naaltsoos niiníitsooz. Nt'éé'go díí bee haz'ánii hólónígíí doo k'éé'-

NIHINAHAGHA' NILIINII

Jack Black—Shonto, Arizona

T'áá 'áhoo'ts'íisigo baa ntséskees, 'ákwe'é bee hadeesdzih, shinant'a'í, 'áltah 'áásj'ítoó t'áá 'ánó'tso. Náás hool'ágóo niha'á'chíní yee dahiná dooleehii, yee dayíkááh dooleehii 'éi bá baa ntséskeesgo 'ádishní.

Háálá díí shí k'ad 'ájí hastóí, sánii, tsít-kéí, ch'ikéí, 'índa 'á'chíní t'áá 'áltso hooghan t'áá hwiiz'áq' nt'éé' bich'áq' yáshti', t'áá 'áltso bich'áq' sézj'. 'Éi bee ntséskeesgo 'ádishní.

Jó baa ntséskeesii 'ááldishní. Jó 'akon, nahasdzáán wolyéii názbq. Yádíthit názbq. Jóhonaa'éi názbq, 'índa t'éhonaa'éi názbq. T'áá 'áltso názbqgo 'éi ba'á'chíní niidlj'. 'Éi bikáá'dóo 'ádadii'ni. Shí 'éi bikáá'dóo 'ádishní. Nahasdzáán dées'eezdóo dínis'eezgo 'ádishní. Yee yálti'ii, 'índa yee ndídzihii 'éi bee 'ádishní. 'Éi bee ná'ooshkqahgóo 'ádishní. 'Ákohgo díidí nahaghá wolyéii ts'ídá t'áá 'át'é, ts'ídá t'áá 'óozyj' nt'éé' 'á'q'q dahatáál, danidáá, nda'akai, 'índa 'azhniidááh da 'ádaa-t'éii ts'ídá t'áá 'áltso bee 'á'ch'á'ooldee'ígíí díidígíí ha'át'éego lá saad t'áá'í 'ánídool-níit, ha'át'éego nihinahagha' t'áá'í 'ándool-níit jó dishníigo 'ádishní. Díí baa nda'ahii-kqahgo, ha'át'éego da t'áá shogdí da'ahidii-níigo daats'í t'áá ha'át'éego da t'áá'í 'ání-diilnít. Dooda daats'í. Kwe'é nihá baa ndaah'tj' dooleet shinant'a'í. Nihá bídadí-nóotah haa'í yee. Shinant'a'í t'áá 'ánó'tso 'ánihidishní.

Nihinahagha' yéé bee 'á'ch'á'ooldee'. T'óo doo nihá diyingóo 'ádayilaa niha'á'chíní, ni-hitsóóké. T'óo nihits'áq' nayídadzitaa. Kwe'ígíí ha'át'éego da nihá baa ndadóht'j' dishníigo 'ádishní. Nihinant'a'í danilínii t'áá 'áltso náoshkqahgo 'ádishní.

OUR RELIGION

I am concerned with the question of how our children will live—how they will get along in the future. I speak and stand as a protector of all—the old folks and the young.

The earth is round, the heavens are round, the sun is round and the moon is round, and we are the children of everything that is round. We speak from the earth. It is from the earth that I speak. I speak with my foot where Earth has hers. I speak with her speech and her breath. I speak with these to beseech. All of our ceremonies—the songs, the War Dances, the Yei Bichai and the Fire Dances—all of them are performed differently from place to place. I am asking how can these be restored to their original form? Perhaps by asking one another about it, and telling one another, restoration is possible. Perhaps not. Discuss the question for us, my leaders. Give it a try. Our ceremonies are not performed as they should be. Our children and our grandchildren have shorn them of their holiness. They merely kick them around.

doolchxogt da daanínígíí 'aghá yee ndíjéé'go biniinaa t'áadoo bee lá 'azl'j' da. Díí k'ad bee lá da'siidlj'go nílí t'óó'déé' díí kodi nihikéyah biyi' góne' tódíthit 'ádiit yah 'adadiit'aah, 'éi 'ákódaat'éhígíí t'a' doo daniidzin da 'éi baq dooda dadíi'ni dadíiniid t'a' hastóí. 'Áko 'éi

(Continued from page 1)

(Continued from page 1)

nléi t'óo'di da'jidláq dooleefígíí t'a' t'áa bił yá'adaat'éeh ndi díí nihikéyah biyi' góne' baa 'ooldah dooleefígíí baa dasiiti' daaní. Nááná-ta' 'anáadadi'níigo tódiłhił wolyéii doo ts'íi 'át'éii 'óolyé, 'éi baq doo bee lq da'diidleef da dadíiniid. 'Áko ndi díí naaltsoosígíí bee lq da'dzistłj' ndi díí bee haz'áanii yígíí doo t'ahgo 'ánidajiidlaa da dooleef nt'éé'. T'óo yinahj' nílááh ha'a'aahdi nahat'a' yiniyé dah ndini-bijihii k'ad naaltsoos bich'j' siłtsoozígíí yaa ntsínáadaakees dooleef nt'éé'. Jó 'éi t'éiyá bee haz'áanii t'ahgo 'anéidoodlilitgo bee bá nahaz'q.

Bilagáana daqdaq'q' níhaa níyá nléi ha'a'aah-déé', James F. Canan wolyé. Ha'asídí niljigo. 'Éi t'áa k'óq' dinétahgóo tádíghaahgo béeshj. Nagháí ha'a'aah bich'j' hoodzo t'óo'di Naabeehó kéédahat'íinii t'áadoo le'é bee bich'j' 'anídahazt'i' danilíinii yá neiskáá'. Bee bi'oh honee'áanii t'óo 'ahayóí lá ní, 'éi 'ákót'éego bee bá hoo'a'go béesh baq dah naaz'ání yil ch'ihoní'q. Nílááh Wááshindoondeé', 'inda díí State deitnigo ndahasdzodéé' da doo ts'ídá ha'át'ii da bee bik'i 'adéest'j' nahalingóo kéé-dahat'j' níigo yee hoł nahasne'. Nléi t'áadoo le'é diné bee bich'j' 'anídahazt'i' danilíinii hai-síid yiniyé Wááshindoondeé' nabi'dil'a' lá díí Bilagáana. 'Éi shj' 'áadi t'áa 'ákót'éego yaa náhodoolnih.

'Inda Naabeehó Dine'é bibeelah'áanii ni-ljigo yik'ehgo binant'a'í ninádayi'níłgíí dó' háadidoolniłt ha'níigo bee naaltsoos niłtsooz nt'éé' 'éi yee lq da 'astłj'. 'Éi 'inda bik'ehgo béesh baq dah naaz'ání yá dah nánídaahii dóo 'akéé' góne' dah nánídaahígíí hazhó'ó ninádaha'níłt dooleef. 'Ánihwii'aahii danilj' dooleefígíí da. Hastóí naaltsoos bá 'adaha'níłt shj' díí naaltsoos 'adaha'níłgíí yikáá' naazdáa dooleef t'áa 'aktso. 'Áko 'éi t'áa hó dazhnizin shj' biighahgi 'atná da'dziizoh dooleef. Jó 'éi 'ákót'éego nílááh t'óo'j' Bilagáana naaltsoos bá 'adaha'níłt. 'Áádóo 'inda 'áłtsé naaltsoos há hadadilne'go 'inda 'atah naaltsoos 'adajii-níłt doo. 'Atdó' t'áa 'ákót'éego baa 'ooldah t'óo' honit'j'j. Naabeehó binant'a'í 'atná-ná'níłtj' 'íihaigo naaltsoos 'adaha'níłgíí t'áa 'áhání hadziighgo haigo Níłch'itsoh dabiłi'niigo ndízidígíí bini díí naaltsoos 'adahizhdoonit'j' t'áa 'ajiltso naaltsoos bikáá' házhi' 'ánídaal'j'j dooleef. 'Éi t'áa 'ánółtso nihízh' da'atahgo yá'át'ééh. T'óo'j' 'atah naaltsoos 'ajiniłt dooleefgo t'áa 'ákót'é 'atdó' 'áłtsé házhi' 'ál'j'j. 'Éi baqgo 'áají dó' naaltsoos 'atah 'ahish-níłt dooleef danohsinii biniiyé nihohkáahgo naaltsoos 'atah nihízh' bikáá' 'ádaalne'. Háa-lá bee nihá haz'q k'ad.

Nihinant'a'í t'a' naghái Tó Naneesdzidéé'-go Maxwell Yazzie wolyé, 'éi ts'ídá t'áa 'íiyisíi yá'át'éehgo díí bik'ehgo nihinant'a'í naaltsoos bá 'anáadahii'niłt dooleefígíí nayósta' béesh baq dah naaz'ání yich'j'.

Amos Singer wolyé naghái K'ai' Bii'tó hool-yéedéé'go náhást'éi sinilí 'atah nilínígíí, 'éi bik'ehgo naaltsoos 'ahí'niłt dooleefii yaa ch'i-hodoo'áát kót'éego biniiyé nt'éé'. Nlt'éé'go baq dah hoo'a'go k'ad Tséhootsooígí 'azee-ál'j'j góne' sidá. Díí diné Amos Singer wolyé ha'nínígíí ts'ídá yá'át'éehgo diné bee bá hoo-t'áát dooleefii bá hasht'e doolnít'j' ts'ídá t'áa díí t'éiyá yidiilkaal nahalin. 'Áko nléi nahat'a' dahonit'j'j naaltsoos bee ndanideehii yółta'go yits'qáqdóo náyiiláahii yee nihá na'atkid nahalin. K'ad ndi shj' níláahdi 'azee-ál'j'j di hááh-góo shj' naaltsoos yil názbqsgo 'át'é. Hahgo shj' 'azee-ál'j'j déé' ch'ínadááh. Ge' shoo 'azee-ál'j'j déé' ch'ínadzáago díí k'ad 'át'éhéé t'ah biláhádi 'át'éego nizhónigo béesh baq dah

naaz'ání yil ch'ínáadadoolnish.

Indians binant'a'í ha'nínígíí dó' nléi diné bitahgóo tádíyá nínéé yaa nahasne'. Diné bee bich'j' 'anídahazt'i' danilíinii, 'inda diné bintsékees danilíinii shił bééhodoozj'j jini-zin-go ts'ídá t'áa hó biniiyé bitaajighaahgo 'éiyá ts'ídá 'adaat'éegi hoł bééhoozj'j ní. Díí k'ad diné binant'a'í danohłjigo dah nahísóótánígíí k'ad ts'ídá t'áa 'íiyisíi ha'át'ii da t'áa 'aaníi 'át'éé góne' bá nabik'í yádaakti' lá. 'Áko k'ad ha'át'ii da t'áa nihí 'adá bidahwíinóh'aah dooleefj'j 'ahoolzhiizh lá. Hanihisíidgo k'ad t'óo 'ákót'éego bee nihinísh'j' hałní. T'áálá 'aaníi nílááh Wááshindoondeé' ha'át'ii da t'áa bee nihik'í 'adéest'j'j ndi ni, 'áko ndi t'óosh 'ákó-t'éhígíí da biniiinaa t'áadoo ha'át'éego da 'ádaa 'atijit'íni t'óo 'adił dzidéesyéel dooleef ní. 'Áko 'éi baqgo Indians nohłíinii ts'ídá náásgóo t'éiyá ntsidaahkees, t'áa 'aktso t'áa nihí nabidanohtaah. Yoolkáátgóo háadi shj' t'áa nihí 'adá hooht'áat dooleef. 'Éi bich'j' hoolzhiizhgo 'át'é hałní.

T'ah naghái 'ashdla'áadah náahaiídq'q' da-ts'í 'atdó' k'óq' diné bitahgóo tádíyá ní. 'Éi 'áádóo wóshd'éé' t'áa yéego t'ahgo 'adahoot'é dahazłj'j lá níigo 'atdó' ch'íini'q. 'Íidq'q' chidí doo hózhó dahólq' da ní. K'ad 'éiyá diné chidí t'éiyá 'aghá yee naaldeeh hazłj'j lá ní. 'Inda béégashi, łj'j, dibé da yá'adaat'éehii bilj'j daazłj'j lá diné. 'Íidq'q' 'éi doo 'ákót'éé da ní, ní.

Náás yidiiskáq'góo 'ei Naabeehó nohłíinii háadi da Wááshindoon t'áadoo bada'íniidlihi t'áa nihí 'adá dahwíiniit'aahgo náás yilikah dooleef danohsingogo dzqadi t'áadoo hazhó'ó bihodit'aahi, t'áadoo ndi biniiyé hasht'e ho-dee'nééh nahaliní t'áadoo biniiyéhégo 'iinoh-sin dooleef. Nahat'a' wolyéii náásgóo bik'ehgo 'ánóht'éé dooleefii t'ah kodq'q' Wááshindoon bił baa yinóht'jigo shj' t'éiyá t'áa haa 'át'éé dooleef. 'Inda diné nohłíinii t'áa noł'áa nt'éé' nihinant'a'í bił ndaahł'jigo. Nihinant'a'í da-nilíinii t'óo bee bidahwíinółniigo doo ts'ídá nihá t'a' deidoolit da, ní 'atdó'.

'Áádóo 'inda díí 'ólta' haz'q'q' dó' ts'ídá 'agháadi 'anítso nahalingo bee nihich'j' 'aná-hóót'j' lá. Niha'at'chíni díj' ts'áadahdi míł yil-t'éego 'ólta' bá 'ádin dadohní. Jó 'éi 'atdó' baa ndeit'jigo t'áa 'ólta' bá hodooleef. 'Doo-daaígíí 'éi dooda, ní:

"Neeznáa náahagóo bee nda'doonish ha-níigo béeso nihich'j' bíhoonih yéé 'éi k'ad t'a' daadzaa silj'j. 'Áko k'ad t'óo ch'ída'doonishí-go hoo'a'. 'Áádóo binda'doonishii daashj'j néel-q'q' 'aadéé' kohgo nihich'j' ndoo'nił nahalin. 'Áko ndi 'éi t'áa 'át'é t'a' daadzaa ndi doo t'áátáhádiígíí bee t'a' hodoonit da. 'Éi t'óo t'áátáhádi náás ni'deeltáal nahalinígíí nilj'j níigo haadzíi' Indians binant'a'í ha'nínígíí. "Diné naanish bíbiyil'aah nilínígíí t'áágéedgo, 'azh'q' 'atiin nizhónigo 'adahoolyaa dóo kin da ndaas'nił ndi díí béeso ch'ideet'ánéé doo ts'ídá b'q'q'hlj'j góne' bik'é 'anídee' nilj'j da dooleef. Diné naanish ndant'j'jii yíhwíidool'áát díí t'áa 'íiyisíi bích'q'hwíidéeni'. K'adgo 'éi Naabeehó ts'ídá 'ei ch'íł k'éyah bikáá' hólónígíí dóo ndishchíi' da 'adaat'éii, 'inda dibé da t'éiyá deinít'j' nahalin bee 'iiná nilíinii. 'Áko ndi t'áa kónighání nahalingo 'ahidinítnáago 'ahíłká 'anéijahgo Wááshindoon bił, bee t'a'í niidlj' nahalingo, 'áko t'éiyá kodóo bee 'iiná danilíi-nii daashj'j néelq'q' 'adá nináadadiilyééł. Jó k'óq' dahonit'j'go 'át'é." ní.

'Inda nléi kin naazhja'a'góo Wááshindoon bá da'íníishgóo ts'ídá Bilagáana t'éiyá naanish bá dahólq' nahalin. Háálá 'éi 'áají yiniyé 'éé-dahósin 'éi bee 'át'é. 'Áko k'ad shí t'óo baa ntséskeesgo naanish biniiyé 'ihoo'aahígíí ts'ídá

t'áa 'íiyisíi diné bá hadoot'áatgo díí k'ad Bi-lagáana naazíni góne' t'áa diné naazj'j doo-leef. Shí kót'éego baa ntséskees ní.

'Inda díí béesh baq dah naaz'ání danilíinii nílááh t'óo'góo Bilagáana da t'áadoo le'é yee dah dayíkáahii, yee t'a'í danilíinii t'áadoo le'é yil yaa nínádaat'j'j. Ła' 'ánee' t'áa yá'adaa-t'ééh. 'Inda t'a' doo chohoo'j'j góo ndahagiz béeso t'éiyá yiniyé 'adaat'j'. Ła' 'éi t'áa 'aaníi t'áadoo le'é diné bee bide 'adahoot'éé shj' bee biká 'adeeshwoł danizin. 'Áko t'a' t'áa yá'á-téehgo diné yiká 'anídaalwo'. 'Áádóo díí In-dians bígá 'anéijah daanilíinii kodóo t'áadoo le'é nihá yaa ch'ídahwii'aahgo t'a' t'áa bił béédahózin ndi t'áa yqahígóo ch'ídahwii'aah. 'Éi 'ákódaat'éhígíí báadahadzidgo 'át'é. Háálá 'éi t'a' t'óo nihíł tanida'agizh. Ła' 'éi t'áa 'aaníi yá'át'éehgo diné yiká 'anídaajah. 'Éi yá'át'ééh. 'Aadóo Bilagáana da t'a' 'ei t'áa-ł'a'í nízínigo 'diné biká 'anáshwo' daanigo, diné bich'onishni daanigo diné yitah ndaalwo', 'áko ndi 'éi t'óo yee da'it'j'jigo 'adaani. Yó-wéé' 'át'é. t'áa 'aaníi diné yich'odaanigoósh 'adaani. 'Éi béso t'éiyá yiniyé 'adaat'j', jó níigo haadzíi' díí Indian Binant'a'í nilínígíí. Díí k'ad kót'éego diné bich'onishni daanigo t'óo yee da'it'j'jii ts'ídá baa 'ayadahoolnigo 'át'é. Jó díí k'ad kojí Indians nohłíinii yá'á-t'éehgo Wááshindoon bił náás da'ahínóh-jáh nahalinéé nihits'q'q' yii' ní'diishxiizhgo nihits'q'q' yii' nda'dooshxishgo haz'q. 'Áko díí k'ad 'ei diné nohłíinii t'áa nihí bee nihídahól-níłh. T'áa nihí hadaahsíidgo háishj'j yá'át'éehgo nihich'ooní danilj'. 'Inda háishj'j t'óo nihi-niit'aa da'it'j'j. Díí k'ad hazhó'ó nabik'itsi-daat'kees, níigo haadzíi' Indians binant'a'í.

TRIBAL COUNCIL MEETS

The Navajo Tribal Council held a meeting from September 11 through the 15th. Much of the time was given over to discussion of the drouth, and debate on the question of what action should be taken to save the livestock in the stricken areas of the reservation.

Mr. Dillion S. Myer, Commissioner of Indian Affairs was present at the Council meeting, after a trip over the reservation. He spoke several times to groups of people in their home areas, and addressed the Council twice.

The Council passed several resolutions during the meeting. They passed one resolution whereby they set aside \$500,000 of tribal funds to be loaned to people needing feed for their livestock in the the drouth areas. People can also borrow from this fund to send their sheep away from the reservation to winter range in case they want to do that.

Nelson Damon, Councilman from District 14, introduced a resolution calling for the repeal of Indian liquor laws. He pointed out that these laws discriminate against the Indians, and that they cannot be enforced. They give rise to bootlegging and are otherwise undesirable. However, the Tribal Council voted against the resolution. Some Councilman voted against it because the resolution would ask that Indians be allowed to drink on the reservations as well as off the reservation. Some said they thought it would be a good thing if Indians were allowed to drink in town, but they did not want drinking allowed on the reservation. Some voted against the resolution because they feel that liquor is an evil. If the resolution had passed it would not have changed federal law. It would merely have asked Congress to change the law.

James F. Canan gave a report on the 14,000 Navajos who live outside the reservation on the east and the south side. These people have many needs, and are not taken care of either by the Federal Government or by the State. Mr. Canan came out here from Washington to make a study of the needs of these people, and of their problems, and he has written a report telling what he found out.

The Council adopted a resolution which will change the regulations in regard to electing officers and members of the Tribal Council, as well as Judges for the Navajo Courts. According to this new election procedure, the Chairman and Vice Chairman of the Tribal Council will both be elected. There will be a paper ballot with the pictures of the different candidates on

(Continued on page 3)

ADAHOONILIGII

Published on the first of each month at the United States Indian School. Phoenix, Arizona.

Address all letters to the Editor, 'ADAHOONILIGII. Education Office, Navajo Service, Window Rock, Arizona.

Subscription rate: \$0.50 per year. Make all checks and money orders payable to The Treasurer of the United States. PIHS 10 1 50 1750

Robert W. Young Editor
William Morgan Translator

(Continued from page 2)

it, and people will vote by putting an X under the candidate of their choice just like people do outside the Reservation. Also, people who want to vote in the Tribal election will have to register, just as they do on the outside. Registrations will begin the first of December. Be sure to register and vote in your Tribal election. And when you have done this you will know how to vote on the outside, so go and register to vote in the State and National elections too.

Maxwell Yazzie, Councilman from Tuba City did a very fine job of presenting these Election Regulations to the Council.

Amos Singer, Councilman and Advisory Committee member from Kaibeto, Arizona, was supposed to have given them. However, several months ago Mr. Singer became sick, and is now under a doctor's care at Fort Defiance. There is probably no one among the Navajos who has given more careful thought to the improvement of his people than Amos Singer. He has studied books which tell about the development of our American government, and tries very hard to apply what he learns to the organization and government of his own people. He will no doubt spend a great deal of his time studying while he is in the hospital. Someday soon he will get well, and when he does he will use what he has learned to make himself an even better leader than he was before he became sick.

Mr. Dillion S. Myer, the Commissioner of Indian Affairs, told the Council about his trip over the reservation. He told them that only by traveling about and meeting people in their own communities can he learn about their problems. Mr. Myer said that he felt that the time has come when Indians should take over the management of more and more of their own affairs. The government should work with the Indians to give them help and advice, but the government should not do everything for the Indians. The government should continue to help the Indians as long as they need help, but the Indians should be helped to move as rapidly as possible toward the day when they can take over the management of their own affairs for themselves.

Mr. Myer pointed out that he had traveled on the Navajo Reservation about 15 years ago, and that he now saw many changes since that time. There are more cars and trucks now than there were then, and one now sees more good looking cattle and horses, as well as improved sheep.

Mr. Myer pointed out that, if the Navajos are to progress and cease to be dependent on the government, we must have a plan. And that plan must be worked out cooperatively between the government and the Indians. He also pointed out that the Navajo people themselves would have to take a part in working out plans. It cannot all be left to the Tribal Council.

The Commissioner said that one of the most important problems at present is education for the 14,000 Navajo children who are now out of school. A way to educate these children must be found.

"You are about to begin the 10 year program on the Reservation, which includes the development of natural resources, schools and other things. But, big as this program is, it is just a first step toward solution of the total problem," Mr. Myer said. "If we just build roads and buildings without giving Navajos the training they need at the same time, the 10 year program will have lost half its value. Up to now the basic resources of the Navajo have been the grass, timber, stock, etc. But if we work closely together I am sure that we can develop more resources and more opportunities."

KÉYAH SHAA NDIDOOT'ÁÁL

Tsii' Litsoi — Kayenta, Arizona

Nléidéé' dibé doo baa saad dahólóóddáq' yá'át'éehgo sha'átchíní náás ní'eezh. T'óó ahayóigo dibé dayil'áago. Łí' da dayil'áago. Béégashii da dayil'áago. Doo lá dó' ahéhee' go haz'áq da nt'ée' ííddáq'. 'Éi yéé ni' k'ad altso nihaa náadiilyá. 'Altso ádin silí'.

Shilí' hólógo łí' bee nihaa ní'diildee' k'ad daats'i hastá'áadah náahaiíddáq' t'áá 'éi ni'. T'ah nt'ée' łí' yah 'adínííłkał shi'doo'niid. 'Áadóo łí'ee yah 'anííłkaad. Kóoní béégashii bighaní góne' łí' hadéébjíid. Ni la' t'éiyá nílí' hólógo lá shi'doo'niid. Díí łí' yah 'anííłkaad yéé sít's'áq' yéélta'. K'ad lá łá' ch'ídiíníł ni shi'doo'niid. T'áá 'áko łí' ch'ínínil. T'áá 'ákwií t'í'zi sít's'áq' 'anáanoolkaad. 'Éi k'ad kóq' tóígeedígóo bits'in haal'á, 'akon. 'Éi 'ákóq' t'óó sít's'áq' náaztseed. Dibéhígíi 'aadóo sít's'áq' bihidi'níłgo náahodideeshzhiizh. 'Éi yéé 'anáanádín silí', 'akon. T'áá díkwíi yéé silí'. Naakidi dibé ch'ínínilgo t'áá díkwíi yéé silí'. Béégashii 'éi t'áá shq' t'áá díkwíi shíł naakai. 'Éi nléi náast'ah góne' bida'nít'i'go 'ákóne' naakai.

'Áadóo t'ah nt'ée' łah t'í'ee'go shaa 'áłah 'azíł'. Kéyah biní'doolt'ih shi'doo'niid. 'Áají' dooda ch'ééh díniid. Shiye' kóq' bighanííł 'ádzaa, 'akon. Hak'is dó' bił nizhdíłt'éeego 'áají' bee shich'i hadzoodzíł. T'áá shíł doo 'át'éhé da. Ha'át'íi shíł deidiłt'sééł jini, jó 'akon. 'Ákwe'é 'inda kéyah baa diní'á. Kéyah yéé sít's'áq' biná'ást'i'. Yá'át'ééh, t'áadoo 'át'éhégoó bee 'iiná shi'di'níigo 'ákódzaa. Kwe'é na'adlo' shi'qhiidéél lá, 'akon. Níweh-dáq' 'éi shikéyah baa nishch'i' It'ée'. Tó baa nishch'i'. Chizh baa nishch'i'. Yá'adaat'éehii t'áá 'altso baa nishch'i'. Náásgóo bá ntséskees nisingo, 'akon. Shichaii nt'ée', Hashké Neinih wolyé nt'ée' t'áá 'ákóshidíniid. Díí kéyah t'áá ká hool'áagóo háadi da yóo 'adóo'áát. Yíníłq'. K'ad nlááh kéyah bee 'anít'é shidíniid. Yá'át'éehgo na'átchíní bee yí 'ish dooleet. T'áá 'altso baa háq' nínizin dooleet shidíniid. Yéé ni' bee shaa tiih 'ooldee'go diné kéyah baa diní'á. Aadóo té'é'ł bik'ee háiyá.

Díí kéyah biná'ást'i'ígíi díł' náahaij' nihił bédahodoozít' nihi'doo'niid. 'Aadóo ná'di-nish. Ná'ást'i' silí'. Nt'ée' doo yá'ashq' da lá. Dibéeghan diné łá' shik'íj' yineez'íł' lágo biniinaa yah 'ashi'doolt'e'. Iná'ást'i'dáq' 'éi béégashii ch'íniniyood. 'Éi biniinaa béégashii náhást'éigo sít's'áq' daneezná biyázhi t'áá bighádahaazt'íigo. 'Aadóo nléi tséyi'di béégashii neeznáago sít's'áq' náadaasdlí. Kéyah

Mr. Myer feels that, in all the different branches of Indian Service work, Navajos should be trained to do for themselves the different jobs now done for them by white people.

The Commissioner pointed out to the Council that we have to deal with several types of people on the outside. There are white people who want to exploit the Indian to get every dollar they possibly can out of him. Then there are organizations of white people who are interested in Indian problems and help the Indians in every way they can. Sometimes these people make mistakes by talking about Indian problems when they do not have full information. When they do this they hurt the Indian rather than help him. But in general these organizations do a lot of good. Then there is still another type of white person who pretends to be a person who wants to help the Indians. He pretends to be their friend, but at the same time he exploits both the Indian and the white public for every dollar he can get "to feather his own nest," the Commissioner said. Mr. Myer pointed out that these people who pretend to help the Indian just to feather their own nests are the most dangerous of all. They can really hurt both the Indian and the Indian Service. "It is up to you and me to determine who the good people are, and who are the pretenders," the Commissioner said.

doo yéedahósiniígíi biniinaa. 'Áko tádiingo sít's'áq' bidíniídee' silí'. T'áá 'éi t'éiyá shibéeso nt'ée', 'akon.

'Aadóo kwii dibé tsosts'idiingo yah 'íinil. 'Áldó' t'áá 'áají' 'ádin silí'. Tsiit'adii dabidii' níi nt'ée' Bilagáana léi, 'akwii nályééh bidíniid nt'ée' "Da' nish silí' naníłkaadgo doo łá' daatsaah da?" shidíniid. "T'áá 'ákót'é. T'áá lá ninéé ndi ni. Jó kóne' dibé łq' yah 'íinil. Ná bilááh dooleet diníigo shini'ni'aa' lá." bidíniid. Biniinaa t'áá biyó saad hazíł'. T'ah nt'ée' t'áátá'í nínáanáhahigo Bilagáana hágo náashidoo'niid. 'Aadéé' yah 'anánídaáh shi'doo'niid. Yah 'anáasdzáhq' ni' 'aadóo saad nichxó'í bee shaa ní'diildee'. Shiye' 'átéego éi. Bik'is yíł. Bilí' 'ákóne' naakaigo éi biniinaa. 'Aají' k'ad kónááni'nééh shiłniigo. Wónáasdóo doo bich'i' yáshti' da. T'áá 'éihíi t'áá 'i'yisíi té'é'ł yih shíłt'e' díí hastóí ndil-t'éego.

Bitł'ahdidáq' hojobá'igo diné łá' shaa' nít'jid ni' Bis Doot'izh Deez'ahidéé'. "Ne'e-wéé' bidáhji' daatsaah. Nikéyah bidáhji' daatsaah. Daashq' yit'é? 'Áají' nínínááh." bidíniid. K'ad shq' díí dooda nt'ée'. 'Áko 'éi doo kwii kééhojit'íł da doo nt'ée'.

'Áko díi k'adígíi yá'át'éehgo saadígíi, jó 'éi t'éiyá shí nisin. T'áadoo bahat'aadí ba'át'e' hólóonii 'éi doo nisin da. 'Adíłááh yátí'ii shí doo nisin da. 'Áko 'éidígíi bee yá'át'éehgo yisháát. 'Éidígíi bee shikéyah yá'át'ééh, 'akon. 'Éidígíi bee sha'átchíní bíighah yil-t'éego yikah, jó 'akon. Doo t'áá 'ádzagóo bá ntséskees da, jó 'akon.

Kéyahígíi shaa ndíni'áqgo, 'inda dibéhígíi shaa ndíni'áqgo doo lá dó' ahéhee' da dooleet. T'áá 'altso yá'át'éehgo t'áá biyeet'íł' yá'át'éehgo bee hinishnáa dooleet. Jó kót'éego k'ad ntséskees. 'Inda bił kééhasht'íini t'áá 'ákónáadaat'é. T'áá 'altso shq' 'ákódeinízin. 'Inda sha'átchíní t'áá 'altso 'ákwiínízin. K'ad díi bee yáshti'ígíi t'áá 'éi yee ntsídaakees. Siih danízingo ntsídaakees. T'áá 'altso yá'át'éehgo 'i' deeshnah danízin. Shilí' hodooleet t'áá 'altso danízin. Yá'át'éehgo shighan hodooleet t'áá 'altso danízin. Yá'át'éehgo hinishnáa dooleet danízin. Shikéyah hóteel nt'ée' t'áá 'altso bá ndadé'q nahalin, jó 'akon. K'ad 'áhoolts'íisigo yidzihi. 'Áko 'ákwe'é bá baa háq' nisin. 'Áko díi ná'ást'i'ígíi 'éi t'áá 'i'yisíi doo yá'ashq' da. Biniinaa naakidi 'awáalya góne' 'ashi'doolt'e', 'akon. 'Áko díi béésh názt'i'ígíi 'éi 'át'í. 'Áko díi béésh názt'i'ígíi náoshchxó'go yá'át'ééh. Bíighahági 'é'él'íigo shinázt'i'. Jó 'áko 'éi doo shíł yá'át'ééh da, shinant'a'í, nánooshkqah. K'ad nahgóo shá kónídooníł nisin.

I WANT MY LAND BACK

I took good care of my family back in the days when there was no trouble over sheep. There were lots of sheep, horses and cattle. Those were happy days. But alas, all has now been taken away from us. Everything is gone.

It's about sixteen years ago that they began taking away my stock. All of a sudden I was told to drive in my horses, so I drove them in. They filled this corral we have here. You certainly have horses, I was told. They counted these horses that I drove in and took them away from me. They told me then that I could take some back out. So I took some back out. Shortly thereafter they made me reduce my goat herd. Their bones are still lying over by the ditch. They just took them from me and killed them. Then they began reducing my sheep. So they too went. I was left with just a few. I had to reduce my sheep twice. Fortunately I still have a few cattle. They are fenced off in a blind canyon.

And then suddenly one night some people came to meet at my place. They said they wanted to fence the land. This I protested in vain. My son who lives here

(Continued on page 4)

BEE NIHIDE'ÁHOOT'ÉII DAASHÍÍ NÉELÁÁ

By The Son of Former Tall Deeshchii'nii—
Many Farms, Arizona

Ałtah 'áásííłóó, shinant'a'í Naat'aanii t'áá-łá'í, jó 'éi nihinant'a'í nilí, 'índída ha'a'aah-déé' nihaa níyáii, Gha'diit'aahii, jó 'éi k'ad dah sídá dííí, 'índída Indians Binant'a'í, dóó béesh bąqđ dah naaz'ání yá dah síkéii.

Nahasdzáán t'áá sí'áá nt'ée' bee bide'á-hoot'éii, bikáá' siláii, jó 'éidí biniiyé 'álah soo-líí. 'Éi biniiyé dah nahísóótą. 'Éi nihinaanish danilí. 'Áko yá'át'ééh, jó 'akon. Baa 'ahééh nisin. 'Ahéhee' nanihik'í yádayínółtééh. Shi-k'í yáátih 'atah nisingo kodóó dah sédą dííí.

Jó 'akonee', nihinant'a'í nilíinii bee 'ade'á-dahoot'éii nayik'ésáá lá, hóteelgo yiniyé 'ahé-nádzáá lá. Nléí Tó Naneesdzídi bahane' 'ahéénít'í. Shąą Tóhí, 'índa Tó Dínéeshzhee'-di dó, 'akon. Jó 'áko t'áá 'ákónéehéé nihi-nant'a'í nilíí lá. 'Ade'áadahoot'éégóó, 'índa na-hasdzáán bikáá' siláii, daalá yit'éego bíł haz-łá lá, díí shą yee ntsékeesgo nihitahgóó tá-dííyá. 'Áko 'éi baa 'ahééh nisin.

Díí k'ad bee 'ade'áhoot'é nilíí shíí ts'ídá daashíí néeląą bee nihide'áhoot'é Naabeehó niidliinii. Doo t'áátá'í bee nihide'áhoot'ée da. 'Éi bąqđ choo'íłł ntsídeikees. 'Éi biniiyé danízaa-

(Continued from page 3)

talked for the other side. His name is L. He was with his brother, and the two of them talked to me about this matter. They said that it was nothing harmful. They said we would really see something in the future. So I turned the land over to them. My land was fenced. It happened because I was told that it was all right. This is where I got hooked. Previously I had guarded that land jealously. I kept watch on the water, and the wood. I didn't lose sight of any of the good things. I was looking toward the future. My old grandfather, the one called The Warrior Who Passes Them Out told me to do it that way. He told me to hold on to this land, never to lose it. He told me that this land was my wealth. He told me that I could bring up my family well on it, and he told me to go easy on it. But alas, when they approached me on the matter I turned the land over to them, and I emerged a poor man.

They said that this land which was fenced would show some good results in four years. So the work began, and it was fenced. But it was no good. Someone stole some posts from a corral, and they jailed me for it. At the time they put up the fence I drove out my cattle. Due to this I lost nine of them, and they were just about to have calves. And back in the canyon ten of my cattle froze to death, because the country they had been placed in was strange to them. So it came about that I lost thirty head. Those were my cash money.

Then into this demonstration area I put seventy head of sheep. They all just disappeared. I told some white man we called Baldy to pay me back for them. "If you had been herding them yourself wouldn't they have died anyway," he said. "Sure, some die, but I put a lot of sheep in here. You deceived me telling me this would increase my sheep," I told Baldy. Then a small argument followed. After another year this white man summoned me again. He told me to bring back the stock I had outside and put it in. I moved back in, and then I got into a lot of quarrels with L. and his brother, who kept telling me to move because they had their stock in there. As time went on I quit speaking to them. They really put me in poverty.

A long time ago a man by the name of Red Mustache came to me from Round Rock, in poverty. "I want your daughter very badly, and your land," he said. "Go ahead and take her, and move in," I told him. That was my worst mistake. I should never have accepted him.

But I like to talk about pleasant things. I don't like unpleasant things. I work hard and set a good example for my children. If you will just give me back my land and my sheep I'll be grateful. With these things I will make my living as long as I have my eyesight. My neighbors and my children all think likewise. They all want to eat well. They all want livestock, a nice home and a good living. I had a broad tract of land which I divided among my children. Now there's only a little bit left, and I'm really holding onto it. This fence is no good. I've been put in jail twice because of it. It's the basis of all our trouble, and should be torn down.

déé' nihinant'a'í bikée' niheekai kodi 'álah yileehgo. Shí díí neeznánígíí wolyéego hahoo-dzoogíí biyi'dóó naashá. Dá'ák'eh Halání hoolyé 'áádéé' naashá. 'Áko dząądi Tséghá-hoodzánígi nihinant'a'í béesh bąqđ dah naaz-ání danilíinii 'álah nilíigo shináát t'áadoo le'é nayik'í yádaakti' dóó nabik'í tséskees. Daashíí néeląą bee 'iináanii biniiyé 'aadéé' ha'a'aah-déé, jó 'akonee', nihik'í yádayít'éehii nihees-kaigo 'aąj' choo'íłł dadéet'íí.

Táá' daats'í ndeezídąą' béeso t'óó bidááh hánínigi 'át'éego dasidiits'ąą'. 'Ashdladiindi míł ch'íneedééh. Diné bikéyah bikáá'góó daashíí níłtsogo choo'í bididoot'ih, jó kót'éego dasidiits'ąą'. 'Ahéhee', jó 'akon, t'áá 'aaníi-gogo. T'áá 'aaníi deiltsąągo 'ahéhee' dooleet. Jó kwiínisin shí. 'Áko t'áá 'aaníi nléi k'ad 'aadéé', 'akon, béeso wolyéii ch'íhidit'aah. Naabeehó bitahdi daaníłtsogo bee ła' daho-dooníłł ha'níigo biniiyé ch'íhidit'aah. 'Áko ko-di nihikéyah bikáá'di doo yiiltsééh da. T'áá hazhó'ó t'áátá'í łitso daats'í, sindáo daats'í, bighąądi daats'í t'éiyá t'áá 'ákódigo daats'í nihiniłnééh. 'Áko t'áadoo bee ła' hóne'gi da. T'óó nihihiniłnééh. 'Áko 'ana'í t'éiyá daashíí néeląą bí náadleet nahalin. 'Áko 'ákwe'ígi t'áá bíyó shíł daashíí yit'é. Yá'át'éehgo nihi-nidéehgo, yá'át'éehgo nihikéyah bikáá'gi choo'íigo, chooz'íidj'í' bééhózinigo daa da shą yit'éé dooleet nt'ée'. Daa da shą yit'éego baa 'ahééh daniidzin doo nt'ée'. Shí kót'éego t'óó baa ntséskees.

Jó 'akon, naakiiskánídąą' bee nihich'í' ha-'oodzíí'. T'áá bí t'éiyá yee nihich'í' haadzíí' nihinant'a'í. Daashíí néeląą' bee 'ahótą nilí. Tsiighá yilzhééhdóó, 'áádóó 'ałtah 'áát'eeł nahalin, jó 'akon, 'áájí bee dah 'ooldah diné 'ahótą' nilíinii, jó 'akon. 'Áko 'éi łahgo bee dah 'ooldahgo bee 'iináanii hóló. 'Aadóó bi-naa 'adadeeztąądii daashíí néeląą', jó 'akon, nihitahgóó. Bee ła'í 'ídlíinii wolyéii daashíí néeląą'go sí'ą nahalin. Jó 'akon, 'ákót'éego nihináát bee ha'oodzíí'. 'Áko 'ákóniit'ée doo-leeł nt'ée' hazhó'ó béeso níhá nihinidéehgogo. Daashíí néeląą'j'í' choil'íigogo baa 'ahééh da-niizdin dooleet nt'ée'. 'Ákwe'é t'éiyá bída-hwiilzááh. T'áá 'ániłłtso 'ádii'níi shą'shin.

'Ákohgo bee nihide'áhoot'éii daashíí néeląą'go baa ntséskees. 'Adahwiis'ąągóó, 'akon, Naabeehó wolyéii nineel'ąąj'í', díí kéyah tsee-bíłts'áadah 'aháádzoogíí biyi'gi 'áhoot'éii. Jó 'akonee', łahgo haz'ą ts'ídá bąqđ shíni' naha-lingo, bik'ee sitsii' diniih nahalingo, 'ákwe'é haz'ánígíí 'éi bee nihich'í' hadeesdzih shinan-t'a'í danohłíinii. Shá bik'í tsídadoołkos. 'Áá-dóó ha'a'aahgóó 'adootąądii shinant'a'í da-nohłíinii shá bik'ítsídadoołkos. Doo daats'í honisąągóó 'ádishnii ndi t'áá shá bik'ítsída-doołkos. Jó 'akonee', díí k'ad bee 'iináanii dibé wolyéii 'éiyá ts'ídá 'agháadi bee 'iiná da-dii'ní. Kéyah wolyéii ts'ídá 'agháadi bee 'iiná. Díí naakigo haz'ą ts'ídá bidziil nahalingo, bi-yeet'íí' nahalingo nihił béédahózin. Kodóó 'ólta'. Jó 'akonee', hwe'adiits'a'ii 'ádingo hó-yéé'. Há'át'éegi da hatsíłł haleehgo t'áá ch'íí góne' 'azhdilchíid łeh. Jó 'akon, t'óó bichą-dayídiłni'. 'Índa 'azee'ál'í haz'ąągi, nihide-'át'é, jó 'akonee'. 'Ooghąąłł daashíí néeląą' nihitah hóló. Háálá t'áá 'ákwiíj'í náhoodleeł nahalin. 'Áko 'éidí bidááh nahalingi t'áá yéego 'azee'ál'í naaznił laanaa. T'áadoo ts'ídá k'eh 'adleeł nahaliní. Kwe'é dó, jó 'akonee'. Díí dó' bichąyídeeshni' nisin.

Díidí, jó 'akonee', bee nihide'áhoot'é dish-nínígíí shá bik'í tsídadoołkos dishnínígíí, jó díí nihilíí' bee hinii'ná, jó 'akonee'. Naaltsoos dah łichíí' wolyéii nihíłák'e dahaas'nil bijíłłdóó t'áá 'éi t'éiyá daníł'í, jó 'akon. Bíłáhj'í' ch'ídi-

nóodah yéé nihich'í' yaa nichí'. Ts'ídá t'áá bíghahígo nihichá yis'ą. Jó 'akonee' łahgóó t'áá 'íiyisíí t'áá da'yáhągo. Łahgóó t'áá da-hayóí. 'Ákot'éego 'ałtaa ndeeztąąd nahalin. 'Áko dząądi níhi da'íniłchíłhdi, níha'átchíni biyaa ndahwiileeh, jó 'akon. Nihaadaaní haz-líí'go, 'índída nihizhá'áád hazl'í'go, nihitsóó-ké hazl'í'go, díí' da, 'ashdla' da' níha'átchínigo t'áá 'ałtsogóó naaltsoos bá 'ádingo, naaltsoos dah łichí'í bá 'ádingo háłlá yee hináa dooleet lá. Háłlá choidoot'íłł lá. 'Áko díí hastiin niidliinii dóó sánii niidliinii, 'ahísiłkéii, 'éi t'éiyá nihinaaltsoos hólógo, jó 'áko kwe'é níha'át-chíni yéé, nihitsóókéheé, háłlá bee biyaa da-hwiidoo'aal lá. Daayit'éego lá náas yikah doo-leeł lá. Kwe'ígi 'ábidishní, jó 'akon. Kwe'é 'éi t'áá 'íiyisíí níhá baa ntsídzikees dooleet nihinant'a'í jílłinii t'áá 'ákwiíj'í nihiniłnishígíí. 'Áádóó 'índa bíł ndajilnishígíí. Kwe'é haz'ą-gi lá ha'át'éego doo t'áá 'íiyisíí níhá bik'í yá-dítééh da lá nisin. Yéego níhá nabik'í yáti' dooleet díí bee haasdzí'ígíí nisingo 'ádishní. T'áá lá 'aaníi 'át'é choil'íinii, jó 'akonee', 'ahí-siłkéii t'éiyá nihinaaltsoos hóló dishnínígíí. 'Ákohgo níha'átchíni ła' bá'diilts'í'go, 'índa náánáłahj'í dó' ła' bá'diilts'í'go, náánáłahj'í dó, 'áko nihíheé choil'íinii 'ádin dooleet. Haa'í shą' bidziilgo ha'át'íi da náas kódooníłł. 'Áko kwe'é haz'ąągi, deilyaago, ha'át'éego niilkidgo 'iiná bidziil dooleet. Díí 'ábidishní shinant'a'í. 'Adadootąądgóó, nihik'í yádayínółtééh shíí t'áá 'ánółtso 'ánihidishní. 'Áádóó kóji' bée-héest'łin, jó 'akon, 'azee' 'ádaal'í dishnínígíí, 'índída 'ólta' kwe'é bee nihide'áhoot'éii daashíí néeląą'. Daashíí néeląą' bóólta' nahalin. 'Éi 'aąj'í 'ákódaat'é, jó 'akon. Shí 'éi díí k'ad kóníłtsogo baa ntséskees kwe'é haz'ąągi. 'Áko yá'át'ééh, 'ahéhee', shinant'a'í nihidishnínígíí jó t'áá 'aaníi 'ánihidishní, jó 'akon.

'Áko shí 'éi díí, jó 'akonee', tádiin dóó bí'ąq tsosts'id shinááhągo díí béesh bąqđ dah naaz-ání dah naháztánigi 'át'ééj'í 'atah dah diiyá. Tseebíí 'atah shinááhą. T'óó hahóóyá nilíigo 'áádéé' kót'éego hool'á. Jó k'ad t'áá 'íiyisíí yá'át'éehgo ha'át'íi da baa hwiiní'ł' daohchj'łh dasool'íí. ła' t'áá níwohdąą' 'atah dah nisoó-dáhąq t'áá 'éi 'atah dah nisoódą. ła' shą' 'índa 'atah dahisookhai, jó 'akon, díí' nááhái-dąą' dóó wóshdée'. Jó 'akonee', doo 'asoho-doobéezh da ha'át'íi da biniiyé dah dzizdą wolyéego. T'áá ła' doo biniiyéhegóó dah sédą dzinízínish doo. Diné wolyéii nineel'ąąj'í' ts'ídá 'ałtso bik'ítsidzootkos, dóó t'áá 'ałtso baa yá-jíłł' biniiyé dah dzizdą. Jó kót'éego dah nahísóótą shinant'a'í.

'Índa dííghaai bee 'ade'áhoot'é ha'níigo 'ákóó baa saad 'íghą, naakiiskánídąą' dóó háát'í'. 'Áko t'ahdoo ła' yinéeh da shą'shin. 'Éidíígíí 'ałdó' ts'ídá t'áá 'aaníi 'át'éé góne' bee yádaakti'. Ha'át'íi da 'aadéé' doo ts'íi 'át'éii nihik'íj'í' bíhodeezne' jini nahalingo, ndi t'óósh jini nahalin, jó t'áá 'aaníi 'ákót'é, 'akon. Hak'az wolyéii bidáahdi dząądi nihibikiini nilíni ch'íł bá 'ádin. Kodéé' nihik'í yayiiłj'igo jó doo 'áidoosj'łł da. T'áadoo bá ntsídzikeesí jooléet dooleetgi, jó doo yá'át'éeh da t'áá 'aa-níi. 'Áko kodóó t'áá 'ákónéehéé baa yáti', nisingo díí 'atah shináát. 'Índa nléi t'ł'ógóó ch'ídahidoogéet, 'áadi neeznáa yik'é 'ałchozh dooleet ha'nínígíí t'áá lá hazhó'ó łikan ndi ni. Náánáłta' 'ádaanigo t'áá kóó t'áá níhi-kéyah bikáágóó t'áá kóó bik'í ndeildzil doo daanínij'í 'ááj' t'áá hazhó'ó shíł yá'át'éehgo ntséskees. Daashíí néeląą'j'í', jó 'akon, bá ntsáhakees. Naalyéhe yá sídáhí dabich'ooní-góó, jó, doo ts'ídá bíł daayéé' da nahalin. 'Índa t'áadoo le'é t'ł'oh da yá hádaat'íinii, dá'át'ąą'

Continued on page 5)

(Continued from page 4)

da 'adaat'éii, dibé yiyáanii daashíí néeláá' yá hádaat'iinii, jó kót'éego 'éi yaa 'adaani nisin. Ła' t'áá 'ákódeiniidzin. Háálá díídi béeso 'ashdladiindi miil ch'íneedééh ha'nínigíí 'ana'í 'ádeinízingo, Ła' diné bitahdi béeso t'óó 'ahayóí, jó 'ákót'éego yaa ntsídaakees. Diné wolyéii bee bi'dééji'go t'óó 'ahayóí béeso ch'íniní-dee'. Shí kwe'é shikéyahígíí díí choidoo'íí. 'Áádéé' béesoogíí kóji' Ła' biyaa hadeeshnił, daashíí néeláá' 'ákót'éego yee ntsékees. 'Éi baqgo nááahgóó dibé ch'íhidoogéetgi doo baa ntséskees da. T'áá kóne' t'óó bik'i na'aldzil ha'nííji shíł ya'át'ééh. 'Índa diné Łahgóó shikéyah t'áá yá'áhoot'ééh daaní, jó 'akon. T'áá shq' 'aaníí Łahgóó t'áá yá'adahoot'ééh.

Jó 'akonee', díí 'áŁah 'ílinígíí k'adéé bíghah 'aleehji' hodideeshzhiizh. Daashíí nízahdéé' biniiyé niheekai. Dideests'ííŁ, ha'át'éego lá nihinant'a'í nihá nináádaha'áá lá daniidzingo. Biniinaa nihibéeso nihits'á dahineezdee'. Bik'é da'iidáq'ii, 'índa tsásk'eh da 'adaat'éii. Gáál da 'adaat'éii daashíí néeláá' bik'é nihits'áda'íizdéel. Díí náléi nináhaakaiji' daashíí nízahgóó nihaa náada'íidóobji'Łgo nináhidíikah. Jó kót'é, 'aŁtah 'áásííŁóó, shinant'a'í, jó 'akonee'.

'Índa díí nihitahgóó da'nítiinígíí t'áá 'aaníí 'át'é nahalin 'áŁdó'. Ts'ídá t'áá 'ákwííji' t'áadoo le'é baa dahonitł'aíi hóló, 'akon. 'Índa t'áá 'ákwííji' 'ade'áhoot'é. T'áá 'aaníí 'át'é. Bee nihide'áhoot'éii doo 'áŁch'ídi da. Bee choo'ííŁ ntsíikeesii daashíí néeláá' bee choo'ííŁ ntsíikees. Díigi 'át'é 'áŁah nda'ale'góó, ha'á-t'íi da baa dahwiinít'ííŁgóó, bidziilgo ha'át'íi da baa dahwiinít'ííŁgóó jidóya' laanaa 'ákóó, hónáát t'óó 'ílii Łeh. 'Áko bich'ághgi 'atiin doo yá'adahóoshxóo da. 'Átiin yá'adahoot'éehgo, t'áadoo biniiłŁ'a hót'éhégoogo 'éi haneetehee 'áadi ni'íildééh, 'akon. 'Áko diné chidí bee dahólóonii cho'í bihidiit'ééh. Haashíí nízahgóó ndi, haneetehee, jó 'akon, 'áadi bee nda'al-deeh. 'Éidígíí t'áá 'aaníí 'át'éegi bindoonish 'atiin wolyéii. 'Áko nihikéyahgóó 'atiin doo hózho hasht'e daat'éé da. Kodi Tségháhood-zání binaa haz'áqdóó níwohji' hodees'á, jó 'akon, 'atiin hasht'et'e t'éiyá k'ad kót'éego hodeeshzhiizh. 'Áko níláahji' nihi'oh neel'á. Díí dó' t'éiyá kót'éego bee ntséskees k'ad, 'aŁtah 'áásííŁóó.

WE ARE CONFRONTED BY MANY PROBLEMS

I am addressing myself to our Superintendent, our attorney from the east, the Commissioner of Indian Affairs and the Chairman and Vice Chairman of the Tribal Council.

You people are together in a meeting with reference to the troubles that beset the whole world and the things that are upon it. That is your purpose; those are your concerns. I am grateful that you are considering these matters for us.

Our leader the Commissioner went out among those who are confronted by problems and got first hand information. He made a great circuit over the reservation. It is reported that he went around by Tuba City, Shonto and Kayenta. So it would seem that he is really a good leader. He went about over the Reservation because he wondered about our difficulties, and he wanted to know the condition of things on our land. I am grateful for that.

In the matter of these difficulties, we Navajos are confronted by a great number of them. It's not just one thing. So we sit here hoping. That is why we have followed our leaders here to where the meeting is being held. I am from District 10, from the place called Many Farms. I am here to attend the meeting of our leaders the Councilmen, to hear what they have to say to consider the same matters myself. These people who come from the east are here to discuss many ways of living, and we are looking hopefully to them.

About three months ago we heard something good in connection with the appropriation of money for Navajos. Fifty thousand dollars were to be made available. It was to be used for various purposes over the Reservation. If this is true, thanks. We'll indeed be grateful when we see it. The fact is that money has been appropriated time

after time to do something on the Navajo Reservation. But it is never to be seen here in our country. If we here on the Reservation get a single nickle, a single penny or even a fraction of a penny, that's all we get. It's never enough to accomplish anything with. The appropriations dwindle until there is barely anything left by the time they get to us. It seems to all revert back to the non-Navajos. This makes me wonder for sure. If we indeed got it—if it were put to good use on our land, and if we knew precisely what use it had been put to, then I wonder how it would be. We would no doubt be really grateful for it. This is my feeling.

We were spoken to two days ago, and it was our leader the Commissioner in person who spoke to us. He referred to the advantages of holding together on things, like the Barber's Union and other things of that nature. Uniting in these different professions assures a living. There are opportunities for such organization in connection with many other activities right among us. That is what we heard said. We would become like that if we get all the money from those appropriations. And we would be thankful if we could put those ideas into effect, but that's where we miss out.

So consequently, I think that we are confronted with a great many problems, Navajos everywhere in these 18 districts of ours. There is one matter which really troubles my mind—which really makes my head ache—and I want to mention that matter to you, my leaders. You leaders here, as well as you in the east, give this matter some thought for me. Maybe I am speaking like a fool, but even so please consider the matter for me. We still maintain that the sheep industry is the most important aspect of our economy. The land is the basis of our economy. These two parts of our economy are of major importance to us because they are tangible. And next is the matter of education. It is really bad when there is no one to interpret for one. One is pressed for time and he does everything possible to find an interpreter. So education is a must for us. And we are faced with problems of obtaining adequate health facilities. There are many "killers" amongst us—diseases. They recur day after day. So a medical service is necessary to combat those things. We want a medical service which is easily within reach.

So I am asking that you give these difficulties I have mentioned your thought, because you see we just live on our livestock. Since the day the Special Grazing Permits were first placed in our hands, our whole attention has been focused upon that matter alone. It keeps us within its limitations. It holds us closely together. In some places the permits allow very few animals—in other places they are better off. That's the situation. Here we are, one generation following another and our children growing up. We come to have sons-in-law, daughters-in-law and grandchildren. Maybe we have four or five children without permits under the Special Regulations. How are these people to live? What can they use for a living? Here we are the old men and womenfolk, married and living together. We're the only ones with permits. How are our children and our grandchildren to be raised? So that is what we want you to think about for us, you leaders who are concerned everyday with our problems. I wonder why it is that you do not really tackle these problems for us more zealously. If we give a little portion of our permit to one child, another little bit to another child, there will soon be nothing left for us. How can we get ahead then? Is there an answer to this problem? Consider this matter, as well as the other various things we need, such as schools and hospitals. There are many things included.

I became a member of the Council when I was 37 years old. The Council was at the time, just in its beginning, and I spent 8 years as a member. Now the Council has gained a lot of skill in the matter of acting on tribal affairs. Some of you have been members for a long time. Some of you are new members, having entered the Council in the last four years. And it is not an easy job to be a Councilman. But don't get discouraged. You're there to consider and bring out the problems of the whole tribe.

The matter of the difficulties which will confront us next winter have been the subject of discussion for two days, and it has still not been resolved. It's like some terrible thing that one is expecting, and which may not materialize, but in this instance it will surely come. Faced with the cold, those animals upon which we depend will have no grass. But if the weather is going to pour it upon us, it cannot be stopped. But we must act—we cannot just let it ride. The idea of taking them outside the reservation to graze at ten dollars a head sounds really good, but I agree with those who propose to keep the sheep here and feed them on the reservation. There are many ways of doing this. Those who are good friends of the trader do not seem to be worried. I think these people speak as they do because they can find hay, fodder and other food the sheep will eat. The people on the outside have heard about the fifty thousand dollars, and they

NIHILÍÍ' 'ÁDAADINGO BINIINAA T'ÁÁ 'ÍIYISÍI NIHICH'Í' NDAHWII'NÁ

By Fannie Leonard — Kayenta, Arizona

Naghái Dzikíjiin bigháá'déé' naasháago 'ádishní. T'áá shí shinaa haz'ánigi t'éiyá baa nahodeeshnih. T'ah 'aŁk'idáq' nihilíí' dahólóo lago baa 'áhoniizíí'. Bił háíjéé' t'áá díkwíí shíí nt'éé' 'éi 'aŁtso 'ádaadin daazlíí'. Éi 'ákódaa dzaa dóó 'áŁchíní t'éiyá t'áá sáhi ch'éé-eezh. 'Asdzání naaki shiláqji' naa'aash nt'éé' 'éi t'áá 'áŁah 'ádin silíí'. Ba'áŁchíní 'ashdla' nt'éé'. 'Áádóó t'áá sáhá baa 'áháshyáago dah dii'eezh. 'Íidáq' díí naaltsoos bik'ehgo na'níikaadí dahanínigíí 'ádaadin. 'Áko t'áá yá'á-t'éehgo kéedahwiit'íí nt'éé'.

'Áádóó t'ah wóshch'ishgi 'índa tł'ízi nihigha dahaas'nil. Nihí nihighan dóó tł'ízi dízdíin dóó bi'qqa tseebíigo nihits'áq' 'anoolkaad. 'Éi k'ad hastá'áadah náahaiídáq'. 'Áko 'éi 'áaji' nihilíí' dahólóogo nihoolzhiizh. Béégashii dó' t'áá yéego nihee hólóo nt'éé'. Łíí' da. 'Áko díí tł'ízi nihits'áq' 'anoolkaad yéé 'éi Łitso ndi t'áadoo Ła' bik'é nihaa daasts'id da. Haashíí daadzaa shq'shin. Ha'át'íi shíí báqah da'azlíí' shq'shin, hola.

'Áádóó wóshdéé' náahodeeshzhiizhí 'akwii béégashii 'aŁtso nihits'áq' 'anáanoolkaad. 'Éi t'éiyá t'áá shqo naadiin daats'í báqah ni'íizlíí'. Łíí' dó' t'áá díkwíí shíí danihilíí' nt'éé', 'éi dó' 'aŁtso nihits'áq' 'anoolkaad. 'Éi 'ákódzaa dóó 'índa bee haz'áanii wolyéé léi' nihaa dahaas'nil. 'Éi 'índa t'óó bíghahígo 'ada'iilyaa. 'Áádóó 'índa t'áá 'íiyisíí hojooabá'igo 'ada'iilnałgo ch'íhoolzhiizh.

'Áko díí 'ákóo nihahastóí nihá yaa ndaat'ínigíí t'áá 'íiyisíí baa 'ahééh daniidzin díí nihilíí' t'áá 'íiyisíí 'ayáhago nihá 'adaalyaa yéé ni'. Nihilíí' t'áá 'íiyisíí t'áá géed ch'ídaheekai yéé ni' 'ákódaat'éégoó nihinant'a'í nihá yaa ndaat'ínigíí baa 'ahééh daniidzin.

Shí k'ad díí naaltsoos dah Łichíí' ha'nínigíí neeznádiin dóó bi'qqa 'ashdladiin dóó bi'qqa díí' bikáa'go dah yistsos, 'áko 'ashdlago nihighan. 'Ashdlago hooghango 'áko díí naaltsoos dah yistsosígíí bééhéet'eezh. 'Áko t'áá 'íiyisíí ná-dí'ídi doo sih da. Doo ndazhniichaad da nahalin Łeh lá 'ákót'éego.

'Áko díí nihahastóí nihá yaa ndaat'ínigíí t'áá 'íiyisíí baa 'ahééh daniidzin.

'Áko nahdéé' shééjishit'eezhígíí 'éi t'áá haa'í da 'ákót'éego bee hadíidzih yéé ni' t'óó ndazhdi'niih. 'Áko ndi t'óó 'ákót'éhé nt'éé', díí k'ad 'índa bee 'ádaa ch'íhonisht'á. 'Áádóó náléi bigháá' kééhwiit'íídi 'áŁdó' tó ts'ídá 'ádin. Haa'í da béesh nihá 'íí'áa laanaa t'ááŁáhago da dadii'ni. Béesh náabałi da t'ááŁáhago da há 'ootséh laanaa dadii'ni.

(Continued on page 6)

have their eyes on that money. They will invite us to use their land, saying that those people called the Navajos have a lot of money; I'll get some of that money away from them. So for that reason I am not in favor of taking the sheep away. I'm in favor of feeding them here. Some Navajos say that their range is all right, and this probably holds true for some places.

This meeting is nearly at an end. We came from a great distance to attend it. We came because we wanted to hear what our leader the Commissioner had by way of plans for us. This trip was expensive, just in terms of food and lodging, as well as transportation.

And these awful roads over our reservation. They're something too. There's always something coming up by way of difficulty. Always a new problem. We have our share of troubles. There is always some important meeting that one would like to attend, but the roads are so terrible that they prevent a person from going. If the roads were good a person could make the trip quickly. Even if the distance were great one could go quickly on good roads. The reservation roads should get a lot of work. Only here around Window Rock are the roads in good condition.

KWII SAAD DABIKÁ'IGII HA'AT'II 'ADAOLYÉ?

T'áá diné 'ashkii ta' Freddie Miller wolyé, Carson Indian School hooyéedi 'olta'go díí Bilagáana bizaad kwii naaltsoos bikáá' 'adeishlaaígíí dinék'ehjí ha'at'íí 'adaolyé níigo yit'í'íilaa lá. Díí saadígíí t'óó diists'a', 'áko ndi ts'í-dá t'áá 'íiyisíí 'áádeit'níinii doo shíł bée'hózin da níigo 'í'íilaa lá.

Freddie Miller, Navajo student at Carson Indian School, wrote asking that the following words be translated into Navajo for him. He said that he learned the words last year, but he doesn't yet know what they mean.

CONTEMPLATE: (1) jidiniilgęęzh. (2) haa yit'ęęgo bá 'atideesht'ííł jinízin; ts'ídá haa yit'ęę dooleet jinízin.

(1) He sat contemplating the picture, T'áadoo le'é be'elyaaígíí jidiniilgęęzhgo dah jizdą.

(2) What do you contemplate doing about the livestock since there is no water, K'ad t'áá nít'téel nt'ée' tó bídin dahóyée' haz'íí, 'áko 'éí k'íí, dibé da naníyoodígíí ts'ídá haa yit'ęęgo bá 'atideesht'ííł nínízin? Haa yit'ęę dooleet nínízin?

ACCOMPLISHED: (1) 'ałtso ta' yidzaa. (2) ta' jiilaa.

(1) His work here is not yet accomplished, Hanaanish yęę t'ah doo ta' jiléeł da.

(2) He accomplished what he set out to do, Biniiyé 'ájít'ínęę ta' jiilaa.

ACCUSATION (ACCUSE): 'ak'ehást'ah.

He accused me of stealing, but his accusation is not true, 'Ani'ííł bee shik'í hodziz'ah, 'áko ndi bee shik'éhást'ahii yooch'ííd 'át'é.

VENTRILOQUIST: diné náánáłahdęęgo bizaad diits'a'ii.

SLANDEROUS (SLANDER): diné bik'eezhdiniihgo da, t'áá 'áhoodzaagóo baa ch'íhozhní'ąqgo bee bíní jiił'aah.

The story he told about you stealing money is slanderous, T'óó shíí bik'ee níní yidoo'aat yiniyé béeso jineez'ííł nít'níigo naa halne'.

REFRIGERATION: niik'áás; ńeezk'azgo 'oolzin bii' hooz-k'azí bii'.

Keep this medicine under refrigeration, Díí 'azee' hoozk'az góne' síníł'ą.

CONGRATULATION (CONGRATULATE): há baa hó-zhóqgo.

He congratulated me on my marriage, Baa shíł hó-zhó 'asdzání bił 'ahidini'ázhígíí shíłní.

He sent me a letter of congratulation, Ła' yinilaaígíí baa shíł hózhó níigo naaltsoos shich'í' 'áyiilaa lá.

PRESTIDIGITATION: haneetehee bił nii'oshdoolchidgo.

POSSESSION (POSSESS): hwee hólóqgo; jít'íigo.

I possess two automobiles, Chidí naaki shee hóló (or chidí naaki yisht'í).

PRESENTABILITY (PRESENTABLE): t'áá yá'át'éeł; há yidooltséeł t'áá bihónéedząqgo.

His work always looks presentable, T'áá yá'át'éełgo t'áadoo le'é 'ííł'í.

He had no clothes on, so he was not presentable, Bi- 'ée' 'ádingo biniinaa yidooltséeł doo bihónéedząq da.

ADVOCATE: náás kójíł'íigo bich'íí yájíłti'go.

For a long time he has advocated Indian voting, Bíní' 'Indins 'atah naaltsoos 'adayiiníł dooleet níigo t'áá ní-léidęę náás kwíł'í nahalingo yich'íí hanádzih.

AFFECT: baa yinít'í; 'ábiilaa; bidéet'níigo.

Trachoma has affected his eyesight and he cannot see well, Naat'niih 'anáá' yaa yinít'íinii bináá' yaa yiníst'íidgo yiniinaa doo hózhó 'oo'íi da 'ábiilaa.

CORRESPONDENCE (CORRESPOND): (1) 'aheet'ęęgo. (2) naaltsoos 'ałch'í' 'ál'íigo.

(1) This copy you made of that bracelet does not correspond to the original, Látsíní bée'idléhęę doo bił 'aheet'ęęgo 'íinilaa lá.

(2) We correspond with each other every month, T'áá nínádizi' bik'eh naaltsoos 'ałch'í' 'íil'í.

(2) I have a lot of correspondence to catch up on, Naaltsoos shich'í' 'ádaalyaa yęę t'óó 'ahayóí t'ah doo 'ánídaashdle' da.

EQUIPPED: biniiyé na'alyęęgo.

He is well equipped for carpentry, Tsin niheeshjii' naach'iishjí na'anishgi yá'át'éełgo yiniyé dah 'ooléeł (na'alé).

This car is fully equipped, Díí chidí yá'át'éełgo t'áá 'ałtsoní bik'í dah silá.

OBVIOUSLY: t'áadoo bahat'aadí; t'áadoo nídí.

He is obviously sick, T'áadoo bahat'aadí bitah doo hats'íi da.

(Continued from page 5)

'Áádóó díí naaltsoos dah łichíí' ha'nínígíí doo niłt yá'adaat'éeł da t'áá 'íiyisíí. 'Até'et- 'íinii 'át'ée lá t'áá 'íiyisíí. T'áá shqo t'áá bi'qą nanideehgo hal'íí yileeh yęę, t'áá díkwí da jigháązh dooleet biniiyé bi'qą nanideeh yileeh yęę t'áá 'áko ch'íniníłł hałniih lá. T'áá 'áko kohgo nił'íí bilááh lá ho'di'niih. T'áá shqo bizhdoolkijit yęę t'óó nahgóo haa ch'éjah. T'áá 'áko t'áadoo náábijółkijihí da nááhádleeł. 'Ákót'ęii éii 'át'ée lá díí bąqł dah 'alchíí' ha'nínígíí. 'Éi bąqł t'áá 'íiyisíí doo niłt yá'adaat'éeł da. 'Áko niłá baa ndaah't'ínígíí t'áá 'íiyisíí niłt yá'adaat'éeł, shinant'a'í t'áá 'anółtso.

THE LOSS OF OUR LIVESTOCK

I'm from up on top of Black Mountain. I will tell only about my own personal problems. We had livestock as far back as I can remember. There were several children in our family, but they are all dead but myself. When this happened I was left to care for their children. I had two older sisters and they both died. They had five children. So I started taking care of them too by myself. At that time there were no grazing regulations, so we got along very nicely.

A little later they took our goats away from us. They took forty-eight goats from our family. That was sixteen years ago. So that brought our stock-raising days to an end. We used to have lots of cattle and horses too. And we did not get as much as a nickel from these goats that were taken away from us. We don't know what became of them. I don't know whether they brought any money or not.

From that point we entered another era during which all of our cattle were taken away from us. Those fortunately brought twenty dollars apiece. We had a lot of horses too, and they were taken away. That took

place and then something called some kind of a regulation was given to us. We had to reduce our stock to a certain point. Then there began an era during which there is little to eat.

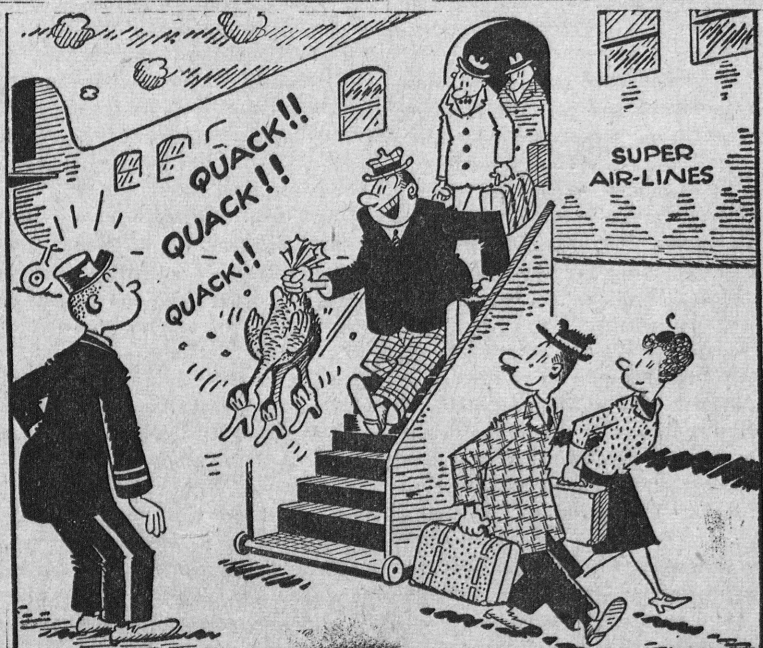
So, now we appreciate the efforts of our leaders in discussing for us the matter of our livestock which has been reduced too heavily. This stock permit which I now have under the Special Regulations allows a hundred and fifty-four sheep units for five families, so there are five families of us dependent on this permit. This is impossible, and everyone is always hungry, and poorly clothed.

These people who are dependent upon me always tell me to mention these problems of ours when I go to

meetings. I had never had a chance to mention this matter before.

And too, there's a lack of water up there on the mountain where we live. We wish a windmill would be put in for us.

And we're really opposed to this Special Grazing Regulation. It's a source of great damage. Under this law it's simply impossible to build up the herd to have any extra sheep to eat. As soon as one does this, he is told to reduce. So then he is back where he started, with nothing to eat. That's the way this Special Regulation is, and that's why we're so violently opposed to it. And we're really grateful that you leaders are discussing these matters for us.



Naal'eetł dayit'áahgo bitah góne' niłt 'o'oot'a'go ch'ídinishnii' nt'ée' t'áá bił dédeel.